WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. III.—NO. 8.] EDITED BY THOMAS HASTINGS—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-ST. UTICA, N. Y. TUESDAY, FEBRUARY 21, 1826. [NO. 86.

REVIEW.

Sermons on important subjects of doctrine and duty, by Rev. D. C. Lansing. Auburn: 1825. pp. 355. 8vo.

We have already announced the appearance of this volume; and have mentioned that much satisfaction would be derived from its perusal; but from a further acquaintance with its contents, we are persuaded that something more than a mere passing notice may be required of us.

We live in a period which is distinguished more for action, enterprize, and feeling, than for the dissemination of sound doctrinal knowledge. A few years ago, the reverse of this was true. Then, revivals of religion were less frequent; we had no Sabbath schools and no monthly concerts; and, if there were any Missionary, Bible or Tract Societies, to be found among us, they existed, comparatively speaking, but in name. Religion within the pale of the visible church, was indeed uniformly expected to appear on the defensive, against error from without and heresy from within. Truth was carefully to be discriminated from error. It was dwelt upon, explained, illustrated and systematized; while error, on the other hand, was analyzed and dissected, and laid open to view in its own true features of deformity.

In all this, however, it is to be feared that there was too little thought about the operation of truth upon the sentient principle. There was much zeal in maintaining a system of orthodoxy, but too little concern about realizing the life-giving energy of the Christian doctrines.—The importance of the latter was fully acknowledged; and it was dwelt upon as the principal article in the creed: but then—there was such a universal dread of enthusiasm!—Deep feeling was regarded with suspicion; and religion for the most part was expected to win upon us, with its mildness and benignity, and to find its way to our hearts, by a silent, a gentle, an almost imperceptible influence.

But if, in later times, we have seen more of the power and energy of truth; and have been oftener overwhelmed with its majesty and irresistibility, when wielded by the Spirit of grace; we have in some measure forgotten our own responsibility as to maintaining it. In view of the omnipotence of truth, the feeble instrumentality of man has seemed to dwindle into insignificance. Forgetting that these vast treasures have been committed to earthen vessels, by the special appointment of Heaven, we have become too little anxious in relation to our charge; and are gradually abstracting our view from the progress of error and infidelity, which are ever stealing in upon us unawares.

This state of things has its peculiar dangers; and here and there, a voice is heard, in calling upon the friends of religion to be upon the watch. The warning is timely, and should not be disregarded. And among those who are awake to this subject, is the writer before us.

Still, there are to be found among these *special* advocates of doctrinal truth, two distinct classes of preachers, who are widely different from each other. Those of the one class are chiefly bent on defending the truth against all possible approaches of error; while, for the most part, they leave it, without further concern, to its own efficacy. Those of the other class are specially anxious to find access for the truth, in the hearts and consciences of their hearers. The former, viewing truth as necessarily efficacious through the divine appointment, are constantly anxious to exhibit it in its purest state, and to establish it by such a train of reasoning, as that even the cavilling of the logician and the philosopher may be put to silence. The latter have less confidence in the intellect of their hearers—they have no idea that a labored train of argument will be generally digested by them; and they have little confidence in the whole business of systematizing, while engaged in the exhibition of truth. The former again, after having proceeded for a full half hour in plain didactic, or unimpassioned argumentation, and brought their hearers through a beaten path, to a conclusion which might in the first instance have been taken for granted; kindle at length into some degree of ardor; and just at the close of their discourse, when their hearers have become fatigued, proceed to labor, for one brief moment, to enforce the importance of the truth which they had been endeavoring to establish. Those of the latter class, on the contrary, presupposing some general knowledge of the doctrines, commence just where those of the former terminate. They begin by endeavoring to find access for the truth. They portray the secret windings of the heart:—they go to it as with a candle, to search out some vulnerable place—some unguarded avenue, through which the leading traits of doctrine can gain admittance. This done—the truth once admitted and embraced in the love of it; there is comparatively little difficulty, they suppose, in discriminating it from error, and guarding it against the inroads of infidelity.

The writer of the Sermons before us, does not belong exclusively to either of these classes; and though he seems to have a strong predilection in favor of the latter, he is not unmindful that the manner of the former possesses some peculiar advantages. The fact is, that the rational, as well as the sentient principle must be addressed. Where error has crept in through false reasoning, it must be combatted by arguments that are sound and irresistible. Where sophistry has been successfully employed in the cause of error; that sophistry must be unmasked and fully exposed by a process of sound reasoning. At the same time it seldom happens that the individuals of an enlightened congregation, are heterodox at every point; and the greatest care should be taken to presuppose that degree of knowledge which they possess, and not to be perpetually bringing before them a mass of familiar details, or a train of argument, which they have already digested, and actually committed to memory. Least of all, should the preacher betray indifference as to the success of his argument. It is high time for that philosophy to be exploded, which inculcates dispassionate reasoning on subjects which are of infinite importance. The fact is, that mankind are self-deceived and self-blinded. They *choose* to close their eyes against the true light; and nothing pleases them better than coolness and deliberation in those who attack their refuges of lies. Only do not disturb them with the momentous importance of the truth—be philosophically indifferent—show no excitement while stating either side of the argument; betray no sympathy for the condition of your hearers, and no concern on account of their obstinacy, at least till your argument is fairly finished; then, they will be sure to relish your discourse. Address their understandings in a strain of regular argumentation, and they will go all lengths with you: but touch their consciences and they will soon fall to cavilling. The whole problem with sinners is, to shield themselves against the *force* of truth. Give them a chance to succeed here, and though your argument should prove an over-match for their sophistry, they may yet enjoy their slumberings; or at least, may make a merit of praising you, or becoming in their turn, the stern champions of orthodoxy.

The author of the sermons before us, seems to have been fully aware of this state of things; and it is the knowledge of this circumstance, which, in our opinion, has occasioned the chief excellence of his discourses. The writer, instead of furnishing us with all the details of a system maker, has for the most part, confined himself to truths that are fundamental; and these he has addressed to the conscience and the heart. The sermons were originally written for his own congregation; and doubtless were adapted to the state of the individuals who composed it. He has been careful to inform their understandings in all cases where there might chance to be a lack of knowlege; and he evidently shows too, that he has made himself acquainted with systematic divinity. Still his chief aim has been, to administer truth in such a manner as to give it pungency—and not merely to secure a lodgement for it in the understanding. He every where shows himself to be in earnest; and no where does he betray the fear of man; or the love of popularity. His great aim is, to be an instrument of conviction to the careless and the obstinate: and of consolation to the penitent and the humble. He evidently speaks from the heart; and whether truths or duties are to be enforced, he seems anxious that through the Divine blessing, they may be made to reach the hearts and consciences of his hearers. He appears fully sensible of the importance of all means, in themselves considered; but while he looks to heaven for its life giving efficacy; he is not among those who consider all means as equally appropriate, or equally calculated to draw down the blessing. He looks at the state of his hearers; and inquires what species of effort is best calculated to rouse them to thought, to self-examination and to duty; and what style of argumentation is adapted to the understanding, and to the sentient principle—to the conscience and to the heart.

(*To be Continued.*)

From the Recorder & Telegraph.

UNIVERSALISM DISPROVED,

BY A NEW PROCESS OF REASONING.

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly *pardon*." Isaiah. iv. 7.

It is evident from this passage, and from hundreds of others to be found in the Bible that *God will bestow pardon upon the truly penitent*. This is the truth (and it is one which I presume no denomination of Christians has ever pretended to call in question) on which I shall chiefly rely, in disproving the doctrine of universal salvation.

It is well kown to those who have had much acquaintance with the believers in this doctrine, that there is a great diversity in their religious sentiments. They all agree, to be sure, in the general conclusion that the whole human race will finally be saved; but in their modes of arriving at this conclusion, they differ variously, and widely. It is my intention to *disprove* their several schemes, by comparing them with the universally acknowledged truth, that God will bestow pardon upon the truly penitent.

Some have supposed that there is *no sin* in the world, or in the universe. "Every man," say they, "answers the particular end for which he was made. Every man accomplishes the work which it was intended he should accomplish. One man performs the will of God as much as another. Whatever is, is right—*morally* right."—The conclusion is, therefore, that *all men will be saved*. But if there is no sin in the world, why does God propose *pardon* to the penitent? Do not pardon and penitence necessarily imply crime and guilt? Who ever was pardoned, that had committed no offence? The fact that God proposes pardon to the penitent, is proof conclusive, that men are *sinners*; that they have violated, not indeed his general purposes, but his *laws*; and that the scheme of universal salvation, which is founded on the supposition that there is no sin in the world is wholly a delusion.

Some have supposed that all men are sinners, but that every sin brings its own punishment directly along with it. Every one suffers as much as he deserves in the adversities and ills of the present life; so that when the sufferings of the present life are past, all suffering is ended. There is nothing to be feared beyond the grave. But God we have seen, proposes pardon to the penitent. Pardon, implies not only crime and guilt, but exposure to punishment. The very act of bestowing pardon, is the act of freeing the person receiving it, from his liability to suffer deserved punishment. Such is the nature of this act, both as it occurs among men, and as spoken of in the word of God. What then is the proper *punishment* of sin? What is the punishment to which all sinners are liable previous to pardon, and from which pardon frees those who repent? Is it indeed the *adversities* and *ills* of the present life? But who are free from these? And on this ground who are pardoned? And, as God promises pardon to those who repent, who are the penitent? where are the favored few, who are to suffer no more sickness, no more disappointments or troubles so long as they live? If the troubles of this life constitute the proper punishment of sin, manifestly, none either are or ever were, or ever will be *pardoned*: and unless the promises of God are broken, none ever were, or will be penitent. To such absurdities are we driven, by supposing sin to bring all its deserved punishment with it, in the present life.

Some have considered *temporal death* as the proper punishment of sin. They suppose this was the death threatened to our first parents in paradise; and that this constitutes the penalty of the divine law. And when it is said in the Scriptures, "the soul that sinneth it shall die," the wages of sin is *death*," &c. they understand this of *temporal* death. Consequently they infer, that when temporal death is suffered, all is suffered. There is nothing to be endured or feared beyond it. But how will this sentiment compare with the divine promises of pardon to the penitent? If temporal death is the proper punishment of sin, who are the pardoned? Who are the penitent? Who are, or ever were, or ever will be exempt from their liability to suffer temporal death? We are driven therefore to the same absurdity as before. We must see and say, either that temporal death is not the proper deserved punishment of sin, or that penitence and pardon are unknown in the religious concerns of men.

Some have believed that mankind are sinners; but that Christ has suffered the penalty of the law, and cancelled all the demand of justice in their stead. Consequently the law, they say, is satisfied; justice has no more claims, and all of every character are sure of heaven. But if this sentiment be true, what mean the frequent proposals of *pardon*, which God has made and is making, to the penitent? If Christ has suffered the full penalty of the law, in the place of men, for what do they stand in need of pardon? Pardon frees those who receive it, from deserved punishment. But if all the punishment of sinners has been suffered already, in Christ, their substitute, then they cannot be freed from further deserved punishment. In other words they cannot, on this ground be pardoned. There is no room for pardon. It is as true therefore, as it is that God proposes pardon to the penitent, that Christ did not suffer the penalty of the law for men, and that neither all men, nor any, can on this ground be saved. Christ suffered enough to magnify the broken law, and make it honourable—to manifest to the full, the divine displeasure at sin—to answer all those purposes in the divine government, which could have been answered by inflicting deserved punishment on our guilty race; but he did not suffer the penalty of the law or cancel the debt of justice for any man living.

It is the opinion of many, that mankind are sinners, and must repent, and that all will finally be brought to repentance.—Those who do not repent in this life, or in death, will be punished hereafter, till they do repent. And that degree of punishment which is necessary in order to bring them to repentance, and thus prepare them for happiness, is the proper punishment for their sins. But God proposes pardon to the penitent; or in other words, he proposes to exempt those who repent from their liability to suffer the due reward of their deeds. But on the supposition before us, persons suffer the reward of their deed, *previous* to repentance. The proper punishment of their sins, is that degree of punishment, which is requisite in order to to *bring* them to repentance. They suffer all they deserve, *before* they repent. How then can they be pardoned after they repent? For what do they stand in need of pardon? They have nothing more to suffer. They have received already the proper punishment of their sins. These remarks render it plain, that we must either renounce the promises of pardon to the penitent, or we must renounce the idea, that the proper punishment of sin is that degree of punishment which is necessary in order to bring a sinner to repentance.

It has been asserted as a ground of universal salvation, that the *contrary* is not so much as intimated in the Scripture. "The idea of future punishment never once entered the minds of the sacred writers: nor have they used a single expression, which is fitted to convey this idea to others.—The supposition of future punishment, is therefore, wholly gratuitous." But the Scriptures, it will not be doubted, contain offers of *pardon* to the penitent. In other words, they promise on condition of repentance, *exempt on* from some deserved punishment? What then is this punishment? If it is not future punishment, it must be present, temporal punishment? but from what present temporal punishment; are the penitent exempt, more than the impenitent? both drink alike, here on earth of the cup of sorrow. Both share alike the disapointments, and troubles and ills of life. Both fall alike by one means or another, before the "king of terrors." So far as temporal things are concerned, "all things come alike to all—there is one event to the righteous and to the wicked." If then there is no such thing as future punishment, who are the pardoned? And where, on this ground, is the mighty difference in point of circumstances, between those who repent, and those who remain impenitent?

It will be obvious, I think, without pursuing this train of remark farther, that the principle assumed at the commencement of this discussion, contains within itself a perfect refutation of nearly all the schemes of universal salvation which have ever been been devised. Only let a person admit, (what I suppose no one who believes the Bible is unwilling to admit) that God will bestow pardon upon the truly penitent—let him follow this single truth out, and be consistent, and he cannot be a Universalist. He cannot stop short of believing, that the proper punishment of sin—that to which we are all liable previous to pardon, and from which pardon frees us, is *eternal punishment*.

It appears from what has been said, that there are *several sorts* of Universalists. Among those thus denominated, there is a great diversity of religious sentiment.—They are agreed to be sure, in the general conclusion, that the human family are all to be saved; but they arrive at this conclusion by very different, and in some cases by totally *opposite* routes. Their various modes of arriving at it, involve systems of religious belief, the most diverse and irreconsillable. One, for instance, builds his Universalism upon the principle, that there is *no sin* in the world: while another builds his upon the opposite principle, that we are *great sinners*, but that Christ has paid the whole debt, and set us free. One tells us that there is no such thing as future punishment; while the other asserts that the wicked will be punished in the other world until they are brought to repentance, and thus prepared to be released. Some think that all will be saved through the merits of Christ; and others, that the interposition of Christ, except as a mere religious teacher, was unnecessary, Yet we hear of no disputing among these different classes of Universalists. They associate together with as much harmony as though they were perfectly united in one mind and judgment. Indeed, it is not uncommon for the same individual to slide from one of these schemes to another, in the course of a few days, and even in the course of a single conversation, as though the distance between them was unperceived and of no account. From facts like these, it is not, I think, uncandid to conclude, that with most Universalists, the great object is, not so much to discover truth, as to *support a favorite point*. The general conclusion is established first; and the means of arriving at it are regarded as of minor importance the point is fixed at once, that *all must be saved;* and he who can gain this desired point by the shortest and best method, is entitled of course, to the highest praise. No wonder Universalists are, for the most part, uneasy in their minds. The solemn trifling, in which they indulge, is not of a nature to bring rest to the soul. As the sand under their feet is continually giving way they must continue struggling, or they must sink. Bnt what will they do when their sandy foundation is all gone—when the season of trifling is forever past—and when, in the light of another world, despised, dreaded truth, is poured in upon their consciences in one resistless and eternal stream.

FROM THE GUARDIAN AND MONITOR.

ON THE FORMATION OF CHARACTER.

It has been remarked by profound and discriminating observers of human nature, that the surest criterion of character is found in the general strain of conduct manifested in those thousand petty events and trials, which daily meet us in the journey of life. But for evidence of this truth, we need not inquire of the sages of the world, nor search the records of history, since we all form our opinions of an acquaintance by gradually collecting observations on his temper and habits in the trivial affairs of life.

I have seen one entering into company with a countenance lighted up with smiles and politeness, but in the family circle, his disposition was unamiable, and he lacerated the bosom of affection by a thousand acts of unkindness. I have known the Christian who would shudder at gross sin, and who at seasons of excitement may be aroused to zeal and liberality, yet, in the common walks of life, he was no less than others impatient and peevish under little crosses, equally addicted to petty slander, equally prone to little neglects of duty. Now, in all these cases we pronounce judgment according to the habitual practice, not the accidental deviation.

These apparently singular phenomena admit of an easy explanation on the known laws of the human constitution. For extraordinary occasions, which call forth high moral principle, or some noble quality, are easily foreseen, and allow full leisure for magnanimous preparation, for summoning up all the energy of character, and all the motives of religion. But little duties and sins of life are too trivial to attract notice, and too insignificant to demand preparation if they were observed. To quell some wrong emotion of temper, or to render some little act of kindness, seems not to demand the irksome effort of self-government, or the solemnity of a secret aspiration to heaven for a Christian spirit. On such occasions, then, the panoply of concealment is thrown aside, and the habitual state of feeling undisguisedly developed.

"Life," says a great English moralist, "passes for the most part in petty transactions; and there seldom emerges an occasion that can call forth great virtue or great abilities." The Christian in the beaten paths of life is seldom required to make costly sacrifices for his religion, or to display in public his zeal for his Saviour: and when the demand is made, he can at distant intervals put forth a paroxysm of convulsive strength. Although at times he can wind up his virtuous feelings to activity, yet when the little duties and trials of life come swarming around him with ceaseless impetuosity, demanding incessant care and alertness, the tension becomes too wearisome for continuance. Every hour of his life as it glides away, brings with it opportunities of manifesting benevolence in a nameless variety of little acts, of soothing the lamentations of sorrow, of bearing the perverseness of servants, of curbing his evil inclinations; but the endless repetition of these demands exhausts his moral powers, and he is fain to disregard them. He endeavours to excuse his neglect by the recollection of some signal deed of piety, or shelter himself under the intention of redeeming his character, when some worthy opportunity shall present itself. But the soldier who has fought bravely in the battle, is not excused from faithfully performing the common duties of the camp; neither will our Master in Heaven permit us to follow our own inclinations in small duties, because we may once have signalized our zeal in his cause.

Motives are the criterion of character; they stamp our actions with piety or worthlessness. A man of decent morality may repel a temptation to gross sin, even when powerfully assaulted, because the disgrace of yielding will more than outweigh the gratification received from the sinful indulgence. A desire of reputation, that master spring of human exertion, may prompt him to some noble deed of munificence or self-denial in the cause of religion. When admiring spectators stand around to applaud his heroism, he might even brave the terrors of persecution, or calmly undergo the tortures of martyrdom. Or if these motives cannot interfere, there is in men of lofty minds, a proud consciousness of superiority which can take pleasure in sternly resisting formidable attacks on moral principle, or in generous sacrifices of private for public good. When higher considerations have no admission, even the sordid calculations of interest may prevail over the workings of open depravity, and on some occasions produce the appearance of moral qualities, because these will gain respect and confidence.

Actions on which these powerful motives can operate, must be clouded with a shade of suspicion. In the private walks and secret retirements of life only, can we expect to find the hidden movements of the soul laid open. What motives can produce an unwearied performance of the acts of good will, the constant manifestations of meekness and disinterestedness, a determined resistance to fretfulness or passion, a contented, uncomplaining performance of every little disagreeable duty from which no situation is exempt, a conscientious industry in one's vocation, a pious employment of secret moments, a dread of the slightest deviation from Christian consistency? No fear of disgrace can influence; for the transactions are too insignificant for the public gaze. Desire of reputation has no hold; for the busy throng are dazzled by shining exploits, and have no leisure to examine such venial faults and humble virtues

There is little gratification for pride in quelling a trivial excitement of momentary temper. Interest has no place; for that dwells in the hurried courts of business or ambition. We must look deeper for the foundation of those unpretending qualities; and we shall find them arising from sincere benevolence and habitual piety.

If the principle here laid down be true, then happy is the man whose conscience brings not home to him the charge of guilt; and imperious are the claims which this subject presents to the attention of every Christian. For in this land of liberty and knowledge, none can show their love to their Redeemer in the flames of an Auto de Fe, or in the dungeons of an inquisition. Few are called to give up friends, country, and ease, to preach the gospel to the heathen. Rare are the occasions for magnificent sacrifices on the altar of religion. And vast multitudes by their youth or sex, by their poverty or dependence, are condemned to obscurity, and can never signalize themselves or honor religion by great or public virtues. But every day—nay, every fleeting hour, brings to each child of mortality, innumerable occasions of manifesting his amiable, benevolent dispositions, his self denial, his conscientiousness, his meekness, humility and love. Let not such then despond, as though they had no means of displaying their love to the Saviour, or of adorning their holy profession; let them rather rejoice that while they are free from great temptations, they can in their humble sphere, portray a purer love, a loftier charity, a nobler resignation, a more heavenly mind, than if they were crowned with the wreath of fame, or rolled in the car of wealth.

Yet I fear that few are disposed to give that serious regard to the little duties and circumstances of life, which their important bearing on the character demands. Often have I been pained, to see that a Christian, zealous, liberal, & conscientious in public life, set not the same edifying example in private, nor sufficiently watched against temptations to petty slander, peevishness, and indolence. His worldly acquaintance will judge him by these trivial events; and for his inconsistency he must listen to the taunting sneer, "What do ye more than others?" and see them draw from his conduct motives for their own neglect of religion. Thus will the young convert judge him; and how must the conscience of this inexperienced pilgrim be wounded by the wanderings of his brother. By this rule will the Saviour himself pronounce sentence on his character; for in the solemn, prophetic history which he has left us of the proceedings of his tribunal on the judgment day, we do not find those on the left hand received their dreadful doom because they had openly profaned his name or given themselves up to outrageous wickedness, but merely for *neglecting* those wants of mankind which every day brought opportunities of supplying. Neither were the righteous welcomed to the abodes of bliss, because their zeal had incurred the sufferings of martyrdom, or had prompted to the sacrifice of life, or fortune, or ease, for religion; but because they had conscientiously performed those little acts of kindness and charity which their fellow men needed; had gone around in humble obscurity, to soothe the pangs of sickness, poverty and misfortune.

On the other hand, how lovely is that character in which religion regulates the whole life, and descends to the minutest actions. What a fine imitation of our Saviour's life! What a beautiful exemplification of the precepts of our religion! If any thing can send home to the heart of the worldly man a conviction of his folly, it is this living, present reproof, a holy life. This godlike superiority portrays in burning characters the guilt of sin and the value of Christian principle. Such a one is the fountain of encouragement and rejoicing to his fellow Christians. Even the angels of heaven, at the sight, must tune their harps to a loftier note of praise to the Redeemer, and receive in triumph this noble trophy of renewing grace. The Saviour himself, clothed in the glories of Divinity, shall be his friend in life, and grant him at last a more abundant entrance into his kingdom of everlasting happiness and rest.

BIBLE AMONG SEAMEN.

The following interesting circumstance is related by Capt. Holmes of the Logan. After passing the Hook, on his voyage to Curracoa, the captain gave each watch a Bible, requesting them to read it. They were received with indifference. On walking the deck a few nights afterwards, he saw one of the most hardened of the men on his knees, in prayer, under the lee of the long boat. After noticing this a second time, Captain H. conversed with, and found him anxious about his soul. "When and how did you receive these feelings?" "By reading the Bible which you gave us." This man, soon after, became a devout believer, exhorted his ship-mates, lived before them a new life, and, on his return from sea, having been found steadfast in the faith, was received into communion with the Baptist church in Oliver street, in New York, now under the care of the Rev. Mr. Cone. The whole crew, it is stated, were much improved.

A STRANGE SIGHT.

It is indeed a strange sight to see those who complain they can do nothing without Christ labouring hard, and those who boast they can do great things, standing idle,—to see those who renounce all dependance upon their good works, abounding in good works; and those who expect to be saved by their good works, living in neglect of good works, and doing the works of the Devil.

[*Davies.*

Religious Intelligence.

From the Recorder & Telegraph.

MONTHLY CONCERT FOR FEBRUARY.

Mr. Anderson, assistant Secretary of the Board, remarked,, that the only intelligence of special interest which had been received at the Missionary Rooms during the past month, was from the Sandwich Islands.

After recapitulating the circumstances attending the visit of Rihoriho and his queen to England in 1824—their death—and the sending back of their bodies to the Sandwich Islands, in the Blonde frigate under command of Lord Byron, a relative to the late poet, he read from the journal of the missionaries at Honoruru, an account of the manner in which the embassy was received, and of the ceremonies attending the interment of the royal remains. The frigate arrived in the harbour of Honoruru in the spring of 1825; and soon after, viz. on the 17th of May, agreeably to arrangements previously made, Lord Byron, and the various scientific gentlemen on board, landed under a salute. They were received in a Hall about fifty feet in length, at the head of which sat the young king, with the chief women on the right and the chief men on the left, all dressed in the style of Europeans. Lord Byron having taken an early opportunity to deliver the presents forwarded by his British Majesty, Karaimoku, the Prime Minister, arose and signified how happy he was made by the British embassy, & after the reciprocation, of similar feelings on the part of Lord Byron, proposed that on so interesting an occasion they should unite in prayer. This proposal being approved, prayer was offered by one of the misionaries. Suitable refreshments were then brought forward and partaken of in the most orderly and becoming manner. Every thing was conducted in a way which would do honour to Europeans or Americans. In the course of the interview, Lord Byron took occasion to express his good will in behalf of the missionaries, and his desire for the success of their benevolent efforts. He also manifested towards them other tokens of regard.

On the 11th of May, the remains of the king and queen were landed from the frigate, contained in tripple coffins of lead, mahogony, and oak, and covered with rich tapestry and other appropriate ornaments. The weight of the whole was 2200 pounds. From the sea to the Chapel, a distance of half a mile, two lines of native soldiers were ranged; through which, at a slow pace, moved the procession, consisting of the most distinguished persons on the islands, both missionaries and natives, together with Lord Byron and others from the British frigate. Minute guns were fired during the whole of the procession accompanied with the tolling of a bell.—At the door of the chapel, select portions of Scripture were read by the chaplain of the frigate; and afterwards, within doors, a funeral sermon accompanied by other religious exercises, was preached by Rev. Mr. Bingham, from 1 Cor. xv. 21. "Since by man came death, by man came also the resurrection of the dead."—The procession then moved from the chapel to the bulding where the bodies were to be deposited; on arriving at which, the seamen stood with arms reversed during the solemnities of the interment, and the whole was closed by singing a hymn in the plaintive tune of Pleyel's.

At an inquiry meeting held at Honoruru on the 18th of May last, about 30 individuals, several of them chiefs of the highest rank, expressed their desire to be considered candidates for baptism, to be admininistered as soon as the missionaries might deem it expedient. Although the latter were greatly encouraged and cheered by what they saw and heard, and could not but regard this desire to receive the ordinance, as springing in most cases from a sincere love to God, yet it was thought best to proceed with great caution, and therefore the matter was for the time deferred.

On the 28th it was pleasing to notice several chiefs and others, expressing, in the most decicive manner, their scruples of conscience relative to the propriety of attending a scene of amusement on Saturday evening.

On the 30th it appeared at Honoruru alone that no less than 133 individuals had enrolled their names as desirous to be fully taught the word of God, and to obey him so far as they might be enabled to know his will.

At a meeting of the church and congregation on the 5th of June, after the regular services, ten persons, including several chiefs, made a public relation of their religious experience. It is represented to have been a most interesting and happy season. One of these was Richard Karaaiulu, who was formerly connected with the Foreign Mission School at Cornwall, but left without giving evidence of conversion. Two others dated their hope about two years ago, but most had their minds impressed since the insurrection at Tauai. The observation of the missionaries entirely harmonized with this statement.

On the 6th of June an interesting council of Chiefs was held, attended by Lord Byron and others, in which they determined to support the claims of the young king. The council was closed with prayer.

In the month of August last, nine chiefs were propounded for admission to the church; among whom were, Karaimoku, the Prime Minister, and Kaahumanu, the favourite queen of the late king Tamahamaha, and the most powerful woman on the Islands

At Honoruru, Karaimoku has commenced the erection of a spacious chapel, and intends to furnish it with a bell at his own expense.

The amount of printing done by the press at this station, at the latest date of the journal, was,

15,000	copies of a	Spelling-book.
2000	do	Hymn-book of 60 pp.
1000	do	Catechism
1000	do	Scripture Tract.

And it was stated that before an edition of one of the Gospels could be struck off, there would be at least ten thousand native readers!

Interesting Bethel Meeting in New-York.—After the introductory services at a sailor's prayer-meeting, held at a boarding-house, in Water-street, some of the seamen were invited to participate in the exercises. One soon rose, and, with a deep solemnity of manner, stated that he had been a vile sinner all his life, altho' he had been brought up by a pious mother, who had ever pursued him with the best advice and instructions. Disregarding her pious admonitions, however, he had lived many years in the unrestrained indulgence of almost every vice; but blessed be God, he was now permitted to hope that divine grace had arrested him in his course, and that the prayers of his pious mother in his behalf, had been heard and graciously answered. Although he often felt distressed about his soul, yet he believed he felt the power of religion, and derived more enjoyment from the contemplation of divine things, than he possibly could from any other source. After addressing his shipmates with a degree of feeling seldom manifested, he kneeled, and addressed the Throne of Grace, in their behalf, with fervency of spirit.

Another seaman then attempted to speak, but he was so affected that he was unintelligible for some time. He was evidently in great distress of mind, and all we distinctly understood, was, "I am an awful sinner—Oh! do, my christian friends pray for me, and my wife, and children. I do pray, sometimes, myself, but I am so great a sinner. When I am angry I swear and blaspheme, and all my prayers are blasphemy. O pray for me, pray for me!" Many were affected even to tears, and several wept aloud. Every countenance indicated great solemnity of feeling, and at the close of the exercises numbers lingered, as if reluctant to separate. Perhaps few more profitable or interesting meetings have ever been held among seamen.—*Mar. Magazine.*

A Neglected Field of Missionary Labour.

A recent correspondent of the Recorder & Telegraph, after inquiring whether amidst the multiplied objects that engage the attention of the christian community, there are not yet some inviting fields of missionary enterprize, that have been overlooked, has the following just remarks on the population of Upper and Lower Canada.

A large part of the population is composed of French Catholics, who are destitute of the Bible and of religious instruction. A few priests may be found, who pretend to teach them the way of life. But how imperfectly! They are themselves often too ignorant to read their breviary, and I am afraid have too little of a devotional spirit to wish to excite it in others. Along with these Catholics are a considerable number of Protestants, most of whom are dissenters. These would gladly have the preaching of the gospel, but are in some cases too poor to support it, and in others too widely separated to unite their efforts for this purpose. For several years past, a Society in New York has laudably done much, by sending missionaries among them. The Rev. Mr. Osgood has distributed thousands of tracts, and done much to encourage the diffusion of intelligence throughout both provinces. But this is not enough. Thousands in our very borders, almost within the sound of the gospel, are yearly going into eternity, it is to be feared without having heard of a Saviour who died to redeem them, and certainly without having been taught to love and obey him. Can those who have tasted of the blessings purchased by redeeming love, be indifferent to their wants? can we who enjoy every privilege under heaven, look upon their desolate situation, and have no sympathies awakened in their behalf, no wish excited that they may yield their homage to our Savior and be trained up for heaven.

The state of the Canadians, we are gratified to observe, excites considerable interest in this portion of our country. Two students from Auburn Theological Seminary, have lately been ordained as labourers in Upper Canada—one, (Mr. Foote,) as pastor of the Presbyterian Church in Kingston; and the other, (Mr. Norton,) as an evangelist. Mr. Osgood, too, has been instrumental in calling the public attention to this subject; but after all, when the wants of the Canadas are properly estimated, what has yet been done will appear but as a drop of a bucket.

Dea. H. Lincoln, treasurer of the Baptist General Convention of the U. States, acknowledges the receipt of $520 between Dec. 30 and Jan. 23 inclusive.

The number of Tracts distributed by the Massachusetts Peace Society the past year, is 9810. The ninth report of the London Peace Society states the circulation the preceding year at 24,911; and the receipts at about $2,500.

The treasurer of the United Domestic Missionary Society at New York, acknowledges the receipt of $1450 since Nov. 23d; and the treasurer of the United Foreign Missionary Society, the receipts of $2265 during the month of January.

The Rev. Dr. Payson has declined an invitation, recently received, from the Cedar street Congregation, in New York city, formerly under the partoral care of the late Rev. Dr. Romeyn. *Chr. Mirror*

Soon after the declaration of independeece, says the Rev. Mr. Oliphant, the American Congress passed the following resolution:—

"Whereas, true religion and good morals are the only solid foundation of public liberty and happiness.

"*Resolved*, that it be, and hereby, is earnestly recommended to the several states, to take the most effectual measures for the encouragement thereof and for the suppressing of *theatrical entertainments*, horse-racing, gaming and such other diversions as are productive of idleness, dissipation and a general depravity of principles and manners.

It has recently been stated in an address of the Anti-Slavery Society of Maryland, that there are now in the United States more than one hundred Societies, formed on the same basis with their own, who are pledged to aid in the glorious work of negro emancipation. More than forty of these have been organized within two years in our southern country.—*Ch. Watchman.*

From the Troy Review.

Another Premium Offered.—The Corresponding Committee appointed by the Synod of Albany, on the sanctification of the Lord's day, offer *one hundred dollars* for the best original Essay "On the institution of the Sabbath." The Rev. Samuel Blatchford, D. D. of Lansingburgh, the Rev. Eliphalet Nott, D. D. president of Union College, and the Hon. Jonas Platt of Utica, are appointed a committee to receive and read the Essays which may be presented, and to decide upon their respective merits. The Essay which, in their estimation, is the best, shall entitle its author to the premium; and the other Essays shall be the property of the Committee, and may be published at their discretion. The Essays must be directed to the Rev. Dr. Blatchford, the Chairman of the Committee, and be in his hands by the first Monday in July next. It is expected that each Essay will bear some signature or private mark, which will be likewise written upon a separate envelope containing the name of the author. No envelope will be opened except the one which belongs to the Essay that receives the premium.

A true extract from the minutes of the Corresponding Committee.

NATHAN S. S. BEMAN,
Troy, Jan. 1826. *Sec. of Com.*

The committee who offer the premium mentioned above, was appointed at the last stated session of the Albany Synod, for the purpose of devising means and adopting measures for the more effectual sanctification of the Lord's day. The plan here adopted, we think a wise one. Public attention will be directed to this subject by the proposal here made—men of talents and piety will be induced to come forth in their strength in favour of the much neglected institution—and not only the successful essay, but others when presented to the public, must and will produce a salutary effect. The cause both of religion and letters will derive benefit from the measure here adopted In this, and in every other prudent and judicious means for the sanctification of the Sabbath, we wish the Committee of the Synod God speed.

REVIVALS.

We learn that the favourable appearances which were noticed a short time since in Camden, (Oneida Co.) have not disappointed the hopes of those who are awake to the interests of religion. A revival it seems is now going on in that place with power and energy.

SABBATH SCHOOLS IN WILKESBARRE.

By a letter of Dec. 28th, we learn that "more than one hundred in Wilkesbarre, Penn. have passed from death unto life, and are now rejoicing in the hope of the glory of God, besides many in the neighborhood beyond the mountains. The Sabbath School interest has also been much advanced. Thirty new schools have been formed in the county during the summer, the good effects of which are already apparent, especially in their influence in exciting a better observance of the Sabbath."

RELIGIOUS ATTENTION IN KINGSTON, U. C.

I noticed in your paper of the 6th inst, in an article on "the state of Religion in Canada," an allusion to a work of grace which has been going on in this place for the last fifteen months. If time permitted, I could give you a more detailed account of the state of religion in this part of the Province, and more particularly of the work alluded to in the above article The work has been small compared to the population, and has chiefly been confined to a small and newly organized Society; but is now beginning to extend to neighboring townships. It has been constantly progressing for the last 15 months, and is still upon the increase. Nearly 40 have become hopefully pious in this place, and a few in neighboring townships.—Of late the work has extenden to one of the Methodist Societies in this town, and several among them, I understand, have been brought to indulge a hope that they have passed from death to life. *Kingston, U. C. Jan. 25, 1826*

REVIVALS IN DE KALB & HARTFORD, N. Y.

Among the benefits resulting from the efforts of the United Domestic Missionary Society, are mentioned in the New-York Observer the following:—A letter from De Kalb, St. Lawrence co. one of our missionary stations, dated Dec. 13, 1825, states, that a revival of religion commenced there in August last, the fruits of which, before the end of September following, were the hopeful conversion of sixty souls. More recently we have been infoamed by an esteemed correspondent in that county, that the work of grace is still advancing in De Kalb, and that in that single town, embracing only 131 families, and 766 souls, more than 70 have, in the judgment of charity, become the children of God.

A letter from Hartford, Washington Co. dated Jan. 33, states that in that town, recently occupied as the station of one of this Society's Missionaries, there is now a very encouraging attention to religion.

The Rev. Mr. Purkis, missionary at Lapraire, L. C. says, "There is at present, a general seriousness, order and sobriety visible in the congregation here, altogether different from what I had the mortification to witness for a long season after my first coming to this place. The forming of a little society, and administering the ordinance of the Lord's Supper, has obviously contributed not a little to this happy effect.—This also has given rise to two weekly meetings for prayer, singing, reading, and exortation. Indeed I would fain hope that—

"God, on his thirsty Zion's hill,
"Some mercy drops has thrown."

At l'Acadie, and at Sherrington, also, I do think there are appearances that call for gratitude and inspire hope.—*Ib.*

From the Recorder & Telegraph.

REVIVAL IN WHATELEY & VICINITY

Mesrs. Editors:—What can be more animating to your Christian readers, than to see sketches in your paper, headed with "Revivals of Religion." Presuming that others feel the same interest in these accounts as myself I will endeavour to contribute my mite to add to their number.—I walked about twenty-five miles last week to the towns of Bloody Brook and Whateley, to see what wonders Jehovah was doing there; and although I had heard much from those places, I found it was exceeded by the reality.

In Bloody Brook, I found about 10 or 12 who had recently obtained hope in God. I attended a meeting soon after my arrival; It was near its close. An old man arose, and addressed his aged aged friends. Perhaps however, I might with propriety say, it was but 24 hours since he supposed he had begun to live for heaven. He said no one knew the anguish of soul he had been in for a week past.

When I entered the town of Whateley, which has for so long a time been overshadowed by a cloud of mercy, I think I can truly say, it appeared almost like the garden of Eden—God was there. The aged and the young were bowing before the almighty power of him who once said with an all commanding voice, "Let there be light, and there was light." It was truly rejoicing to walk the streets and enter the houses, and hear one say "I was born here"—another saying, I was born there." Although I had visited many awakenings yet I never saw a greater display of divine grace, than there is at present in that part of God's vineyard. Ministers from various parts, are assisting the Rev. Mr. B. in the great harvest; and surely, ministers who feel the worth of immortal souls, find abundant employment there. When the the time came for my return, I think I can truly say, I never turned my back upon a village where there was a revival of religion, with more painful emotions. I tho't it was really good for me to be there. It is attended with so much delicacy that I hardly dare mention the number of souls hoping—but it is rising 100. The good work appears to be spreading into the town of Williamsburgh; and 8 or 10 there, are already numbered as converts to Christ. I thought I could say as Paul did, when he met his friends at the three taverns. He said "he thanked God and took courage." may the friends of Jesus awake, and pray that the good work may spread far and wide.

WESTERN RECORDER.

UTICA, TUESDAY, FEB. 21, 1826.

Mr. Lansing's Sermons.—We commence a review of Mr. Lansing's Sermons, this week, with a hope that the attention of the public may be strongly called forth in their favour. The subject matter of the volume appears to us to be just such as is called for; and the least that can be said, as to the *manner* of the writer, is, that it is clear, pointed and perspicuous.

Prayer for Colleges.—An interesting communication on this subject, is found on our last page. We doubt whether any one who is really alive to the interests of the Redeemer's kingdom, can deliberately make up his mind to dissent from the views and feeling of our correspondent. The day appointed, is Thursday, of the present week.

A correspondent who differs from us, respecting of a *National* Domestic Missionary Society, need not hesitate to communicate his views on the subject. If he has any *strong* reasons to bring forward, we desire to be open to conviction; and at any rate—in all questions of a prudential nature, it is proper that there should be a thorough and an impartial discussion.

Universalism Disproved by a new Process of Reasoning.—An article bearing this title which we have copied to-day from the Recorder & Telegraph, by special request, will be found in the preceding columns. The reasoning will of course, be lost on the confirmed Universalist: but, to all those whose minds are not yet entirely blinded and given up to self-deception, it must appear conclusive. And yet, the reasoning here instituted, is but one among the many methods which might be employed with equal success. There is no one truth more clearly and undeniably set forth in the Bible, than that which relates to eternal rewards and punishments in a future life. Yet there are those who can boldly call in question the very declaration of Heaven itself, whose "consciences are seared as with a hot iron," whose *hearts* are fully "given up to believe a lie," and whose condemnation therefore is—what?—a fiction, a fable, a bug-bear, a non-entity! No!—Inspiration declares that it is "*sure*"—that it "*slumbereth not!*"

Geneva College.—A newspaper war is now carried on between some of the Geneva and Rochester papers, respecting the conduct of the Agents and Trustees of the Geneva College. We do not pretend to know the merits of the case; for what is affirmed by the one party, is flatly denied by the other; and while the Editor of the Rochester Telegraph says that he has indisputable documents in proof of his assertions; the Editor of the Geneva Gazette says, in reply, he is authorised to state that prosecutions will be commenced against Mr. W., the Rochester Editor, by those whom he has so greatly injured.

This is all we think proper at present, to say on the subject, except just to add, by way of comment, that the question on an endowment of $50,000, which is now before the Legislature, has probably given rise to this contention.

American Melioration Society.—Most of our readers will recollect that a year or two ago, the American Society for Meliorating the Condition of the Jews, hired, at considerable expense, a large farm somewhere this side New-York City, for the temporary accommodation of such converted Jews, as were desirous of seeking an Asylum in this country; and, that, after an experiment or two, it was found to be no easy matter to persuade these people to give up their established business habits, and become day-labourers in farming—mere tenants of a rocky and stubborn soil, not a foot of which they were ever to call their own! We confess that this has been a sore subject to us; and that it is on this account that we have latterly said so little respecting it. We are however glad to learn through the medium of the New-York papers, that the Society have at length given up their farm; and we cannot but hope that the knowledge they have gained of Jewish character, will enable them in future, to adopt wiser and more successful measures. For sure we are, that the object in which they are engaged, is one of sufficient magnitude to enlist their best services, and call forth all their wisdom and energy.

DECISION OF THE APOCRYPHAL QUESTION.

It appears from a notice in the London Christian Guardian, that the unhappy controversy about the expediency of publishing the Apocryphal books with those of the Old and New Testament, has at length ended; and that the General Committee of the Bible Society, in London, have determined henceforward, wholly to exclude the Apocrypha from their editions of the Sacred Scriptures. The question involved, was one of some moment, because many exertions are making to circulate the scriptures among the multitudes of European Catholics; and because the individuals of this denomination every where, consider the books in question, as strictly canonical. The decision which has now been made is doubtless correct; and whether it will finally operate against the circulation of the pure scriptures in Catholic countries, is a question that time must determine.

Handel & Haydn Society of Onondago County.—We mentioned a short time since, that a meeting had been called in Onondaga County, for the special purpose of forming a county musical Society. From a communication just received, we are gratified to learn that the result of the meeting was favourable; that the contemplated society has been organized—and what is still better, that the plan of organization embraces as a leading object, the regular, systematic, and continued cultivation of Church Music, in the congregations within the limits of the county. The leading features in the constitution of this society, are such as to require its members (after the expiration of one year from the date of the Constitution,) to be able to read plain church music with facility; such as to exclude all members whose characters are immoral—to give concerts for the general improvement of the public taste—to raise a fund towards the constant support of a teacher for the branch societies within the county; and to make it the duty of every member of the society to encourage by his own personal attendance, the occasional schools of instruction which shall be established within the limits of the congregation where he resides.

A society conducted on these important principles, cannot but exert a favourable influence within the sphere of its operations. We are right glad that one such society has been organized; and we hope that other counties will follow the example. Should this be done, it would be easy afterwards to form a large association, embracing, as so many auxiliaries, all the counties of the Western District. Such an association conducted on just principles, could not fail to raise church music from its low estate, and place it on a firm and reputable basis: and such an association we shall yet hope to see.

The society above alluded to, was organized on the 2d instant; and Rev. Ralph Cushman, who is every way competent, was chosen as the Presiding officer.

Fire.—On the morning of the 9th instant, Mr. Lynch's Eagle Tavern, in the village of Geneva, we learn was destroyed by fire. A part of the furniture was saved—property was insured to the amount of $1000; but the loss was still very great.

Mr. Cooper's new novel, called "The Last of the Mohicans," has just been published in New-York. We have read the—*outside* of it.

To our recent Subscribers.—We regret to say that it is out of our power to furnish recent subscribers, with all the back numbers of the present volume of the Recorder. Each person's subscription, however, shall be *dated* with the *earliest* number forwarded him; so that at any rate he will be subject to no *pecuniary* loss.

Cherokee Alphabet.—The article on our last page which bears this title, should have been credited we believe to the Missionary Herald.

TO CORRESPONDENTS.—"*A Friend to the Bible and to Youth*," has been received; and shall be attended to, as soon as possible.—"North Woodsman" is under consideration.

CONGRESS.

Since the judicial bill has passed the House, the subject of military appropriation has occasioned much discussion. The Panama mission meets with strong opposition. What will be the issue, is not decided. The objection on the ground of expense, the Intelligencer says, 'is a mere bagatelle, unworthy of consideration;'—that 'the proposition is in itself simple and harmless, and derives its importance from the manner in which it is treated, and the peculiar juncture of its introduction.' Mr. Berrien submitted in the Senate on the 8th instant, a resolution of the Legislature of Geogia asserting the validity of the treaty with the Creeks at the Indian Springs. Mr. Condict, of New-Jersey, on the 8th inst., offered in the House, two resolutions; one to augment the duty on all imported spirituous liquors; and the other to impose an excise on all such liquors distilled in the United States, and that the excise duties be applied *exclusively* to education and internal improvement. If this late resolution should pass, it may possibly put down some of the miserable distilleries which are contributing in no small degree to increase the flood of intemperance which is sweeping over our land.

In the House of Representatives, on Friday, Feb. 3d, after a whole day's debate on the subject of the Panama Congress, the following Resolution passed by a vote of 124 to 40.

Resolved, That the President be requested to cause to be laid before the House, so much of the correspondence between the U. States and the new States of America, or their Ministers, respecting the proposed Congress, or meeting of Diplomatic Agents at Panama, and such information respecting the general character of the expected Congress, as may be in his possession, and as may, in his opinion, be communicated without prejudice to the public interest; and also to inform the House, so far as in his opinion the public interest may allow, in regard to what objects the Agents of the United States are expected to take part in the deliberations of that Congress."

The supreme court of the United States, met at Washington, on Monday the 6th inst. Present, Judges Marshall Washington, Duvall and Thompson.

State Legislature.

PETITIONS.—Several petitions relative to religious societies, gospel lots, &c. were preferred; also, a petition in favour of a canal along the banks of the Genesee River. Also, the following: Of Stephen Van Rensselaer, and George W. Featherstonhaugh, in behalf of themselves and their associates, for the incorporation of a company with a capital of $300,000, with leave to increase to $500,000, for the purpose of making a rail road from Schenectady to Albany.

SENATE.

Saturday, Feb. 11th.—The subject of the endowment of Geneva College, excited considerable debate to-day. A bill was passed in committee of the whole, ceding to the United States; jurisdiction over certain lands at West Point.

Monday, Feb. 13th.—Mr. Spencer reported unfavourably on the petition of the trustees of Hamilton College. The report was laid on the table.

The committee of the whole, passed the bill for an appropriation of money to Geneva College. The report of the Committee was laid on the table. The blank in the bill was filled up with $50,000.

Wednesday, Feb. 15th.—The bill in favour of a lateral canal at Montezuma, was passed after striking out the last sentence. The Gov. informed that he had approved the bill amending the act providing for the incorporation of Religious Societies.

Thursday, Feb. 16th.—Mr. Viele, from the Bank Committee, after reporting at length, on the banking system, concluded by offering the following resolution:

Resolved, That a law ought to be passed at the present session, repealing the restraints upon private banking, and regulating the conditions upon which the business shall be conducted.

Mr. Viele, from the same committee, also brought in a bill to incorporate the Merchant's and Mechanics' Bank, in Troy.

Friday, Feb. 17th.—A bill passed to amend the law relative to lands purchased of the Stockbridge Indians. The Senate went into executive business and adjourned till Monday.

HOUSE OF ASSEMBLY.

Saturday, Feb. 11.—Mr. Sill from the Judiciary Committee, reported against the expediency of passing a law, to prevent grand jurors from holding their meetings in taverns, and to prohibit any spirituous liquors being introduced into their rooms; declaring that it was highly absurd to make any such provision.

Mr. Huntington, from the Committee on Banks, reported in favour of the establishment of a bank in the village of Utica, to be called the 'Oneida Bank,' and had leave to bring in a bill for the purpose, which was ordered to be printed.

Monday, Feb. 13.—A petition for relief, which goes to implicate the character of a former Secretary of State, was preferred by the hand of Mr. Beardsley; and referred to a committee of five.

[The accusation is probably without foundation.]

A resolution passed requiring the report of the Comptroller, relative to lands sold for taxes and not redeemed, &c. to be printed for distribution throughout the towns and counties of this state. Considerable debate was had on the question to remove the Commissary General's Office from New York to Albany.

Tuesday, Feb. 14.—Mr. Sill offered a resolution in favour of repealing the law relative to a tax on the manufacture of salt, and granting a bounty in the room of it. Ordered to be printed.

On motion of Mr. Hull, the committee to whom was referred the resolutions from the Senate, for amending the Constitution, were desired to report without delay. The House then took up the business of the nomination of state officers; and on subsequently comparing votes with the Senate, the following gentlemen were declared to be duly elected, viz.

Azariah C. Flagg, Secretary of State.
Wm. L. Marcy, Comptroller.
Abm. Keym, Treasurer.
Samuel A. Talcott, Attorney General.
Simeon De Witt, Surveyor General.
Alexander McMurr, Commissary General.

Wednesday, Feb. 15.—The bill "relative to banks and other incorporated companies, for the better protecting and securing the stockholders thereof," came under consideration, and excited a good deal of debate; but was finally lost.

FOREIGN ITEMS.

It is understood that Duke Constantine will abdicate in favour of his younger brother Nicholas.

It is reported in the Journal de Debats, as a positive fact, that Constantine has written a letter to his brother, from Warsaw, addressed to "Nicholas the first, Emperor of Russia."

Letters from Senegal, received in Paris, announce the death of Lieut. de Beaufort, who has been two years, making the most intrepid and persevering efforts to penetrate into the interior of Africa, and particularly to reach Tombuctoo.

The remains of the Emperor Alexander were to be transported from Taganrock, to St. Petersburgh with extraordinary pomp.

Spain has proposed ways and means by imposing a tax of twenty millions of reals on the clergy.

At one of the public schools at Paris, the annual prize for good behaviour, was conferred on two American boys.

South American War.—By an arrival at Philadelphia, intelligence is received that the Emperor of Brazils on the 17th day of Dec. issued a declaration of war against the United Provinces of Rio de la Plata; and that great preparations were making, for prosecuting the war with vigour.

The papers are principally filled with details of the commercial distress in England, which it appears had gradually increased. Seven or eight extensive Banking Houses in London, had been under the necessity of suspending payment, and the alarm and inconvenience among individuals was beyond all calculation—bills were returning from every quarter, and the acceptors and endorsers were equally incompetent to meet them.

Storm at St. Petersburg.—On the 28th of October, (say accounts from St. Petersburg.) "the roofs of 90 public and private buildings, and 6 churches, were blown off." It is added, that "since the equinox, great damage has been done by the violent storms in the Black Sea. Three ships were stranded, one of which perished, with the whole crew. Seven were greatly damaged. The fate of two others is unknown."

Calcutta papers to the 8th September, have been received at Boston.

The latest paper contains an account of three native women having burnt themselves on the funeral piles of their husbands, and a fourth, being opposed by the government, died in 15 days after her husband, through severities of life which she had undergone during those days. One of the widows was a beautiful girl, only 14 or 15 years of age, who had lately given birth to a child.

The small theatre at Stockholm, was destroyed by fire on the 24th of November. The actors and audience escaped with difficulty, as the fire originated under the building. A man and two women were burned to death.

Taganrock, where the Emperor of Russia died, is a port on the Black Sea, 500 leagues from St. Petersburg.

Splendid preparations are said to be making for the coronation of the Duke Constantine, as the successor of Alexander of Russia.

A St. Petersburg paper of the 3d December, says, Prince Lowenstein Werthiem, arrived here yesterday, as Ambassador Extraordinary, from the King of Bavaria, with the official notification of the death of King Maximilian, and of the accession of King Lewis I.

It is said that a son of Bolivar, and a son of Prince Murat, will become students at the ensuing term, at the Virginia University.

Literary.—It is stated that M. Chateaubriand, has been offered $85,000 for all his manuscript writings, or a collection of his works.

The Quapaw Indians have left their lands ceded to the United States, in Arkansas, and are now removing to Red River.

Monied Institutions.—Pursuant to a resolution of the House of Assembly, the Comptroller has reported a statement of the Banks, Insurance Companies, and Lombard companies, incorporated in this state, with the amount of capital authorised, and the amount paid in by each, of which the following is the grand total, viz.

	Capital authorised.	*Paid in.*
Bank,	$25,010,350	$18,972,619
Ins. Companies,	26,350 000	16,033,731
Lomb'd Companies,	1,100,000	1,100,000
Total,	$52,490,350	$36,106,351

There are 43 banks in the state, 59 Insurance companies, and 5 Lombard companies.—Of the bank stock, the state owns shares to the amount of $406,740.—*Alb. Ad.*

The results of the Census.—The following, says the Daily Advertiser, are the aggregates, as ascertained by the recent state census, the results of which were communicated to the legislature on Saturday:—

Whole number of souls	1,616,458
males	822,897
females	793,561
subject to military duty	180,645
qualified to vote	296,132
aliens	40,430
paupers	5,610
persons of colour, not taxed	38,770
do taxed	931
do qualified to vote	298
Married females, under 45 years	200,481
Unmarried do between 16 and 45	135,390
do do under 16 yrs.	361,624
marriages the year proceding	11,553
births, male 31,514, female 29,869	60,383
deaths, male 12,525, female 10,019	22,544
acres of improved land	7,160,967
neat cattle	1,513,421
horses	349,628
sheep	3,496,539
hogs	1,467,573
yards of fulled cloth, domestic manufacture, preceding year	2,918,233
do. flannel and other woollen cloths, not fulled	3,468,001
do. linen, cotton and other cloths, domestic manufacture	8,079,992
grist mills	2,260
saw mills	5,195
oil mills	121
fulling mills	1,222
carding machines	1,584
cotton factories	74
woollen factories	189
cotton and woollen do.	28
iron works	170
trip hammers	164
distilleries	1,129
asheries	2,105
deaf and dumb persons, of which 141 are supported by charity.	645
idiots, of which 442 are supported by charity.	1,421
lunatics of which 184 are supported by charity.	819

Ex-President Monroe.—In the House of Representatives of the U. States, on the 15th ult. a message was received from the President, pursuant to a call of the House, giving a statement of the monies paid to the late President Monroe, as a compensation for his services in various public offices, previous to his election as President, and also of the claims made by him upon the government, which had been disallowed.

From the documents accompanying the message it appears, that there was paid to Mr. Monroe, as foreign minister, previous to the year 1807, $128,813 16

Of which sum, $5750 26 was paid by him in salaries to his secretaries, and $5509 57 to the family of General La Fayette, 11,259 83

Leaving for his own services, $117,558 33

Amount paid him as secretary of state, from July, 1811, to 1817, 29,416 66

Received previous to his election as President, $136,974 99

To which may be added, his salary as President, for eight years, 200.000 00

Which makes a total am't of $336,974 99 or a little more than $9000 a year, from the commencement of the present government, to the period of his retirement from office.

The amount of Mr. Monroe's claims, which have been disallowed, is not mentioned in the statement of which the above is an abstract.

Married,

At Rome, on the 13th inst. by Rev. Mr Gillet, Mr. Harvey Badger, of Utica, to Miss Sarah Tibbets, of the former place.

At Deerfield on the 12th instant, by Amasa Bowe, Esq. Mr. Joseph Thorn, to Miss Roxey Hale, both of that place.

Small Matters.—Married in Minot, Me. Master Winslow Small aged 17 years, and weighing 99 pounds, to Miss Polly Small, aged 20, and weighing 50 pounds.

AUBURN THEOLOGICAL SEMINARY.

ANNUAL REPORT OF THE TREASURER.

The Treasurer of the Theological Seminary at Auburn, N. Y. acknowledges the receipt of the following sums, exclusive of the amounts previously acknowledged by different collecting agents, from January 1st. 1825, to 31st December, inclusive, (is one year) viz.

From a Friend, by the hands of Rev. James Richards,		$50 00
S. Hamblin, 2 50; B. Brown, 2 75; Rev. D. C. Lansing, 10 12; E. Hoskins, Esq. 8 65; Wm. Brown, 14 38;	on subscription.	38 40
Rev. Levi Parsons, on Professor's Disposable Fund,	4 00	
Do on Transfer Subscription,	6 25	10 25
David Dickey, 3 00; Rev. W. Avery, 1 00;		4 00
Allen Warden, Balance of his subscription,		22 98
Sundry Persons in Winfield, per Mr. Luce		10 00
Do in Cooperstown, for permanent Fund, per Mr. F. Bradford,		22 75
W. Hamilton, 2 00; E. Pease, 14 64; O. Rhodes, 5 25; S. C. Dunham, 25 00; M. C. Reed, 34 85; S. G. Grover, 18 66;	Rec'd on sub.	100 40
Sundry Ladies in Berkshire, in articles of clothing;—N. Coolidge, Esq. on subscriptions obtained of Sundry persons in Hadley, Amherst, and Southampton, Mass. by Rev. Samuel Parker		100 00
Sundry Persons in Riga, on Subscriptions obtained by Rev. Mr. Bissell,		9 66
Simeon P. Clark, on Permanent Fund,		10 50
Jeremiah Sparks, on Charitable Fund,		10 00
Mr. Merriman, on Transfer Subscription		7 00
Avails of a piece of ground cultivated for Seminary purposes in Moravia,		3 28
A. Warden, 5 94; A. Munger, 19 00; W. Hamilton, 10 00; M. Bradley, 4 50; H. Shultz, 7 13; S. Thornton, 15 00; E. Hoskins 18 86; W. Brown 15 68; E. Kimble 7 00; Dr. J. Cole, 2 00; D. Bradley 6 00; O. G. Durkee, 18 00; H. Shultz, 15; A. Smith, 2 63;	on sub.	139 74
Wm. Bradley, on permanent Fund,		10 00
Sundry Persons on subscriptio obtained by Rev. Mr. Alexander, in Coventry, per Mr. Thorp,		6 25
Miss Eliza Woodruff Morristown, N. J. as a donation, per Dr. Richards,		422 71
O. Reynolds, 5 00; J. Bascomb, 10 00	on sub.	15 00
Rev. D. C. Lansing, donation of part marraige fee		1 00
Sherburne Female Char. Soc., cash, besides furniture		3 00
J. Hall, 25 00; S. Chadwick 5 00; J. Shaw, 3 00; A. Tillotson, 5 00:	on sub.	38 00
Abm. Richards, N. Y. to finish Chapel, pr Dr. Richards		100 00
J. Raymond		10 00
Rev. G. Smith, on permanent fund,		10 00
Mr. William Williams, of Utica, being one equal half of nett proceeds of the Christian Repository, for the year 1824		50 00
Dr. C. Baldwin, on Permanent Fund,		5 00
L. Gaylord, on Transfer subscription, pr Z. Merriman		5 47
J. Pixley, of Bloomfield, pr Mr. J. Porter		5 00
Ladies in Romulus, cash, besides furniture for Room		2 00
" Hector, " " "		75
" Buffalo, " " "		3 50
On subscription obtained by Mr. Alexander		1 25
Mr. Ezra Knowles, of Greene county—a donation		20 00
J. Woodworth, on subscription		18 32
By the hand of Dr. Richards, to constitute in part the professorship of Biblical Criticism: Mr. John Hanson, 50 00; Thomas Fitch, 50 00; John Connelly, 50 00; Robert Rattston, 50 00; Ambrose White, 50 00 [Philad.		250 00
Orren Day, of Catskill		275 00
John T. Norton, Albany		50 00
Joseph Russel, Troy		50 00
Mr. Elmes, 5 00; Mr. Purvis, 5 00; Lapsley, 5 00; A. Fullinton, 5 00; Fassett, 25 00; A. Venton, 10 00; E. Chancey, 10 00; E. Morris, 5 00; Mr. Bird, 5 00; C. Chancey, 10 00; J. Mitchell, 5 00.		90 00
D. Nichols, Newark, 15 00; H. Holden, do. 10 00; Starr, Albany, 5 00; H. Curtis, Troy, 5 00; P. Heartt, do 9 00; S. Stocking, Utica, 10 00		54 00
Dr. Darrack's Note		200 00
W. Montgomery, Esq. Note		120 00
Thos. Elmes do.		1000 00
Thos. F. Skinner do.		200 00
Mr. Luther Gobles do.		100 00
Philip Heartt, Troy, do.		50 00
Dr. A. Robbins, do. do.		50 00
Dr. G. Corning, do. draft,		100 00
A. Day, Esq. N. Y. check,		30 00
John Hanson, Esq. subscription,		150 00
Theo. Frelinghuysen, do.		50 00
Fred'k Thomas, Esq. do.		40 00
		2859 00
P. Wilson, 6 00; Phebe Wilson, 50 c; Abm. Brown, 4 00; L. Brown, 1 00; E. Slason, 1 00; J. Benjamin 3 00; [Berkshire.		15 50
Mr. Lorenzo Reeves, Oswego,		2 50
H. Ford, 3 50, D. Griswold, 3 50; Wm. Maxwell, 12 00; J. Smith, 25 00; Mary and Sarah Cleaves, 7 50; Benj. Sayers, 3 50; [Berkshire.		60 00
H. Warner, 5 00; Alex. Shearer, 5 00; Isaac Hawley, 5 00; Richard Lusk, 2 50; W. Churchill, 5 00; Jonathan Skinner, 15 00; Grabiel Tappan, 1 75; [Camillus.		39 25
Daniel Bradley, Esq. 5 25; Samuel Rice, 10 00; Wm. F. Bangs, 2 50; George Kennelly, 7 00; Mr. Wiltse, 2 00; Wm. Stalps, 2 00; J. Smith, 5 00; C. Todd, 5 00, [Marcellus.		38 75
J. J. Young, 4 00; Abm. Youngs, 2 00; C. J. Young, 5 00; John Young, 3 00; George Ramsay, 1 00; Skinner, 1 00; V. Horne, 1 00; George Ramsay, 2d, 1 00; [Cicero.		18 00
Thomas Amber, 2 50; C. Terrene, 5 00; [Lysander.		5 50
C. Brigham, 7 00; Wm. Rudd, 2 00; Doct. Merriman, 1 25; Mr. Clark, 5 50; [Camillus.		15 75
G. V. Durpin, 3 00; L. Allen, 4 00; J. Gardiner, 5 00; C. V. Horne, 6 50; R. Fleming, 8 48; J. Fleming, 9 00; J. Reeland, 9 00; D. Gorigas, 3 00; J. Easton, 6 00; J. Dormers, 6 00; C. Lemon, 1 00; W. Ireland, 8 00; J. Loudon, 5 00; [Romulus.		73 98
R. Brown, 7 50; A. Dunlap, 3 00; J. Purdy, 9 00; W. Dunlap, 7 00; R. Purdy, 7 00; E. Lane, 1 00; J. Neves, 10 00; W. Yerkas, 2 50; S. Sweney, 4 00; S. Mandeville, 2 63; W. Van Levee, 1 00; J. Yerkas, 9 00, P. Le Countee, 2 95. [Ovid.		66 53
		$4461 52

RICHARD STEEL, TREASURER, &c.
Auburn, January, 1826.

N. B. Furniture for the supply of rooms at the Seminary, has, by the acknowledgment of the agent, been received during the past year, from the Ladies of Sherburne, Buffalo, Skaneateles, Canandaigua, Pittsford, Victor, Lansing, Rochester, Geneva, Hector and Romulus.

R. STEEL, Treas.

JUST received, and for sale at the Store of MERRELL & HASTINGS,

Questions on the Bible,

For the use of Bible Classes, by Rev. Alexander M'Cowan, A. M. Price, single, 50 cents; by the doz. 40 cents.

Subscriptions for Scott's Family Bible, Stereotype Edition, taken at the above Store. The work is to be published in 48 parts, Royal Octavo, and embellished with a likeness. The price of each part will be 50 cents, payable on delivery. They will be issued semi-monthly.

WANTED

10,000 BUSHELS of the first quality of WHEAT, for which *cash* will be paid by PARKER & SEYMOUR.
Utica, Jan. 2, 1826. 8w79

NEW BOOKS.

JUST Received by MERRELL & HASTINGS, at No. 40, Genesee street, the Difficulties of Infidelity, by Geo. Stanley Faber, B. D.—A Compend of the System of Divine Truth, by Jacob Catlin, D. D.—Antiquities of the Jews, by William Brown, D. D.—Brown's Philosophy of the Human Mind—Memoirs of Levi Parsons, late Missionary to Palestine; View of the Hebrews, or the Tribes of Israel in America, by Rev. E. Smith—Christian Parent's Present, by the author of the S. S. Teacher's Guide—Missionary Gazetteer—Scott's Bible, with References, Armstrong's edition—The works of Rev. Richard Cecil—Calvin's Institute, most of which, will be sold at reduced prices.
Utica, Dec. 26, 1825. 78tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.
10 Chests Old Hyson do.
15 Young do.
20 Catty Boxes, do.
20 Chests Souchong and Bohea do.
for sale by J. C. HASTINGS & Co.
Utica, Dec. 20, 1825. 77tf

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught.
One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.
Utica, Dec. 20, 1825.

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

From the Christian Spectator.

TO THE EVENING STAR.

Brightly thou shinest, Star of eve,
From the clear depth of cloudless skies,
Where all above, around, beneath,
One pure and happy region lies!

Yet nightly does thy ray serene,
Turn to this vale of sin and woe;
To speak the glories thou hast seen,
And lift our thoughts from cares below.

When the bright messenger of heaven,
To earth desends with gifts divine,
At thy loved mansions, star of even,
They pause to mingle joys with thine.

And when the new-born suns of light,
Spring from the prison of this clod,
Thy guiding beam so pure and bright,
Conducts them to the throne of God.

Then duly at the close of day,
As eve steals on with silent grace,
We'll welcome thy returning ray,
Sweet messenger of hope and pe ace!

C. A. G.

ACCENT.

A clerical correspondent at the West, writes us that the subject of accent, in the church music of his vicinity, is greatly neglected; and that in some instances accent is so employed, as to injure the performances, instead of assisting them.

This state of things, we fear, is quite common. Singers are apt to infer, that because a little of a certain ingredient is palatable, a great deal of the same thing, must be still more so; —just as a cook, who, finding that half a tea spoonful of pepper would improve the taste of a certain dish, should afterwards throw in half a pound of it. A tune without accent is of course insipid: but a tune with vehemence of accent may be still worse; and an accentuation which is apparently laboured and affected, may be worst of all.

Accent must be cultivated with care and judgment, and be rendered second nature, by a regular course of practice. The rules of accent which are generally adopted in this portion of the country are more copious, we believe, than those which are found in the eastern and southern music-books; still, they can amount to no more than the establishment of general principles, which are constantly subject to exceptions and modifications. The learner must first familiarize himself with these general principles, and partly reduce them to practice, before any thing further can be done. During this process, let the teacher frequently place himself at different distances from the choir, and preserve the atutude of a listener. Let him see that the accents are distinctly and regularly marked—that they are not struck with violence—that in the same movement they are not of unequal strength, and that the unaccented notes are not struck so lightly as to be inaudible to the more distant listeners. This last fault is a common one in schools, and should be specially guarded against; though something of it is perhaps inseparable from the earliest efforts of the learner.

As a second step in this process of instruction, let the teacher present the claims of language, (embracing the subject of articulation) to his hearers; and show them at once, that the grand rules of musical accent, which they have been putting into practice, must be constantly modified by the rules of good reading and elocution. The pupil, like the young reader in prose or poetry, will immediately see that a full musical accent must not be given to an unimportant word or syllable; and though he will often need reminding of the circumstance, he will by degrees acquire the desired habit; and in process of time, *take pleasure* in delivering himself in *good English*.

As the last step in inculcating accent, let the teacher show his pupils, both by example and precept, how this stress of voice must be modified by the language of emotions. This language, under different circumstances, requires various degrees of energy, softness, or delicacy, abruptness, strength, or vehemence, &c.

This last process must not be insisted upon, till the habits implied in the foregoing directions have been in some measure formed: but at a proper period they may be introduced with great effect, and if there are any individuals in the school, who really *desire* to sing with *true* expression, they will then be in a fair way to acquire that command over their voices, which is indispensable to the character of a *good* vocalist.

Now, the great reason why accent is so little understood by our choirs, is, that it has seldom been systematically inculcated. The best teachers have too often been desultory in their attention to this branch of instruction; and many others have failed of success, who might otherwise have held a respectable standing as practitioners in the art.

The preceding directions are given as the result of many years' experience; and we can recommend them without the least hesitation, as calculated to produce the result which is so much to be desired.

Mozart was one day accosted in the streets of Vienna, by a petitioner for alms, who appeared to have seen better days.—The musician, who kept more resources in his brains than his pocket, bethought himself a little, and then begged the person to wait while he went into the tavern. He there called for pen, ink, and paper, and having writen an extempore minuet, returned with it to the petitioner, and told him to carry it to such and such a music shop. The poor fellow did so, and obtained for it some double ducats. It is a composition remarkable for its union of grace and science, which the writer took a natural pride in showing on such occasions.

COMMUNICATIONS.

For the Western Recorder.

PRAYER FOR COLLEGES.

Mr. Hastings:—The growing interest which the religious public manifest in the day set apart for prayer for our Literary Institutions, appears to me one of the most encouraging "signs of the times." I am particularly glad to observe, among the editors of our religious papers, such a unanimity of feeling on this subject, as it is one on which their influence is deeply felt.

No man who believes in the influence of prayer in any case, to "move the hand that moves the world," can doubt its influence in procuring blessings on our Literary Institutions; and no Christian, believing that the fervent and united prayers of the church of God may be instrumental in promoting religion in our colleges, can doubt the propriety of making a special effort to unite these prayers for this object, if he has correct views of its importance.

I say *if he has correct views of its importance*: for I believe the great reason why so little fervent prayer, public or social, is offered for our colleges, is, that their importance to the interests of the church is so imperfectly understood and felt. It was in view of this point particularly, that I said the influence of our religious papers was important to the observance of this day; for it is through them, principally, that facts and arguments must be presented before the Christian public, sufficient to awaken a feeling deep and permauent on this subject.

The seasons of revival, with which God has visited the college in this county, have called forth the sincere & devout thanksgivings of many friends of Zion. Yet, if I am not greatly mistaken, the number of churches and social prayer meetings, where supplications are regularly, or frequently offered for this college is very small; and in not a few pious families, whose sons are within its walls, the family prayer ends with imploring the blessing of heaven on their "absent son" without a single petition for the college with which he is connected.

In the vicinity of some of our colleges, the case is different. Christians feel deeply the connexion between the interests of religion in college and in the church, and pray as much for the prosperity of the college, as for the cause of missions. This is the case in Middlebury, and to some extent in Williamstown, and in some other places; and ought it not to be so in the vicinity of Hamilton College? God is pouring out his Spirit on many of our churches in this region in a most wonderful and glorious manner: a spirit of prayer is excited among us to perhaps an unusual degree; and if these churches would unite in fervent earnest prayer for our colleges, and particularly for the one in this vicinity, on the approaching anniversary day of prayer for colleges, [*Thursday the 23d inst.*] have we not reason to hope that God would hear and answer—that some of the youth who have been consecrated to God in infancy in our churches, but whose hearts are far from him, would be brought into the light and liberty of the Gospel.

And when we remember that it is to our colleges that the church is looking for he men who are to defend her cause against the encroachments of error in its thousand forms in our own land; to extend the blessings of the gospel to our destitute settlements, and to erect and sustain the banner of the cross in heathen lands, we shall surely feel that there are abundant reasons why we should pray for our colleges.

It should also be remembered, that the youth in these institutions, are, many of them, hereafter to guide the councils and influence the destinies of our country. The character with which they leave college, in a great majority of cases is a character which they will retain through life, and the impress of which, to a greater or less extent they will make upon themselves; it is the character in which they will die, and effects of which they will feel to eternity.

Look at the youth who goes through college in habits of vice and dissipation, and is graduated a scoffer at religion. He carries with him through life a current of influence, ruinous to the cause of piety, which is strong in proportion as his genius is bright, and his education finished. The fondest hopes of a pious mother and of an affectionate father which centred on him are blasted—vice claims him for her own: he lives and dies in her service, and the friends of Zion are left to weep over the desolation which he scatters around him.

Turn now to his companion, who with similar habits, just entered at the same time another college. He too laid the reins on the neck of his vices, and for two years plunged into all the dissipation of college. His parents and instructors remonstrated in vain, he plunged the deeper in his vicious habits, reckless alike of the wishes of his friends, and the retri butions of eternity. But for that college christians prayed, and God heard their prayer. He revived his work in it; and this abandoned young man was made a trophy of his grace. His last character was retrieved; his whole course was changed; He became a minister of the gospel; a joy to his parents and an ornament to the church, and is now a missionary of the cross in heathen lands. Christian parents, would you see many such youth made trophies of divine grace in our colleges? then pray for these colleges, that God would pour out his Spirit and revive his work in all of them, and particularly in that one where many of you have children and relatives who are out of Christ. If the approaching day of prayer for our Literary Institutions is kept by us in any measure as it ought to be, we may hope that God in his infinite mercy will cause his Spirit, which is resting on so many of our churches to descend upon our college also, and that some precious youth will be turned to the Lord who may hereafter preach Christ to the heathen.

Feb. 13th 1826. XANTHUS.

MISCELLANEOUS.

FROM THE CHRISTIAN'S MAGAZINE.

ANECDOTE OF DR. D——,

Illustrative of the difference between a speculative and practical knowledge of the truths of the gospel.

Dr. D—— was a man of strong mind and extensive reading; of an amiable disposition and polished manners. He had nearly finished his course of studies in the University of Groningen, and had obtained the degree of Doctor of Philosophy, a grade in literary honours conferred by some Universities on the continent of Europe. He had published a treatise in Latin, *de Systemate Leibnitiano, de vera miraculi Notione, et de speciali Dei Providentia*, which established his reputation as a scholar of the first rank. As he had devoted himself to the study of theology, he left Groningen in the year 1767, and came to Utrecht, where the most celebrated professor in theology, at that time drew students to attend his lectures from every quarter. Dr. D—— professed a deep reverence for the Christian religion. He had studied the doctrines, was thoroughly learned in the arguments by which they are maintained and defended and had determined soon to enter into the ministry. But with all his learning and decent profession, he was a stranger to the saving influence of divine grace; and had never experienced the converting power of the truth upon his own heart. He was satisfied with a speculative knowledge, and supposed that nothing more was necessary to fit him for the ministry, or render him safe as it respected his own peace and happiness.

A friend, who was in habits of intimacy with him, calling one morning to see him, observed a pensive air, and an unusual seriousness mixed with distress in his countenance, which prompted an immediate inquiry respecting the cause his disquietude. Without the least reserve, he communicated the state of his mind, and the occasion which had produced it.

The preceding evening he had received a letter, which informed him of the death of an excellent man, the Rev. Dr. N——, whom he greatly loved, and with whom he had lived in the strictest bonds of friendship from early youth. Oppressed with grief, he first felt the pangs which such an event is calculated to excite. But the sensibility of nature soon gave place to other reflections, and aroused anxieties and feelings of a different kind. The death of his friend introduced his own death to view. He realized the possibility of being also cut down suddenly in the prime of life. Eternity, with all its solemn importance and consequences, impressed his soul: then, for the first time in his life, he was convinced of his misery. He then saw and felt that he was a guilty, depraved sinner, that he had no resources in himself, no righteousness of his own. Alarmed and distressed, he had passed the night with conflicting passions, and sought consolation in vain from all he knew of the gospel. He had now become as calm as, under such impressions it is perhaps possible to be, and appeared sincerely desirous of instruction. "Tell me," said he with great eagerness, "tell me where and how a wounded and accusing conscience can find peace? What must I do to be saved?" After some observations which were judged applicable to his present exercises, his friend referred him to the precious atonement of the divine Redeemer, by which the greatest of sinners who believe in Jesus are justified. But of this, added his friend, you need no information; you are intimately acquainted with the doctrines of the gospel. "It is true," he replied, "It is true, I am acquainted with those doctrines. I have studied them, I understand them individually, and in their connexion, and can explain them to others, and defend them against adversaries. But my knowledge is merely speculative, I have only viewed them in theory as perfect and divine; but never applied them to myself. I know not how to repent, or how to believe. I know no more how to approach a throne of grace as a condemned sinner, or with what exercises and in what way to come to Jesus than the most ignorant creature on earth. "Sit down," added he, "and instruct me."

An instance so striking and pointed seldom occurs, where a man of great learning and information, even in the truths of religion, was laid as low as the footstool of sovereign grace, as the most ignorant sinner; and where the difference between speculative and experimental knowledge is so clearly displayed. It need only be added, it pleased the Lord to direct his humble convert, and bring him through faith in Christ, to joy and peace in believing. He became sometime afterward a minister, was settled in the church, and as highly respected for his piety and usefulness, as he was before his erudition. He is probably still living, and bearing testimony from his own experience, to the necessity of a new heart, and the teaching of the Holy Spirit to salvation.

The writer of this anecdote is himself the friend alluded to above. He has a perfect recollection of the affecting interview, and can vouch for the truth of this little narrative.

Population of the State.—The whole number of inhabitants in this state, as exhibited by the census returns, received at the office of Secretary of State, is 1,616,458.

SYLLABIC ALPHABET, INVENTED BY A NATIVE CHEROKEE.

A form of alphabetical writing, invented by a Cherokee named George Guess, who does not speak English, and was never taught to read English books, is attracting great notice among the people generally. Having become acquainted with the principle of the alphabet, viz. that marks can be made the symbols of sound; this uninstructed man conceived the notion that he could express all the syllables in the Cherokee language by separate marks or characters. On collecting all the syllables, which, after long study and trial, he could recall to his memory, he found the number to be 82. In order to express these, he took the letters of our alphabet for a part of them, and various modifications of our letters with some characters of his own invention, for the rest. With these symbols he set about writing letters; and very soon a correspondence was actually maintained between the Cherokees in Wills Valley, and their countrymen beyond the Mississippi, 500 miles apart. This was done by individuals who could not speak English, and who had never learned any alphabet, except this syllabic one, which Guess had invented, taught to others, and introduced into practice. The interest in this matter has been increasing for the last two years: till, at length, young Cherokees travel a great distance to be instructed in this easy method of writing and reading. In three days they are able to commence letter-writing, and return home to their villages prepared to teach others. It is the opinion of some of the missionaries, that if the Bible were translated, and printed according to the plan here described, hundreds of adult Cherokees, who will never learn English, would be able to read it in a single month. Either Guess himself or some other person, has discovered four other syllables; making all the known syllables of the Cherokee language 86.

This is a very curious fact, especially when it is considered that the language is very copious on some subjects, a single verb undergoing some thousands of inflections.

THE DRUNKARD REFORMED.

The late R. P. of W. was for some time awfully ensnared by the sin of drunkenness; but was at length recovered from it in the following singular way:—He had a tame goat, which was wont to follow him to the ale house which he frequented; one day, by way of frolic, he gave the animal so much ale, that it became intoxicated. What particularly struck Mr. P. was, that from that time, though the creature would follow him to the door, he never could get it to enter the house. Revolving this circumstance in his mind, Mr. P. was led to see how much the sin by which he had been enslaved had sunk him beneath a beast; and from that time he became a sober man.

When Rowland Hill was in Ireland in the year 1798, the papists resolved to murder him the next time he should preach out of doors. He was apprized of it, and his friends wished him to decline preaching. It was all to no purpose; come life or death he declared he would preach. At the appointed time, thousands were assembled vowing his destruction as soon as he should begin. They waited—no preacher appeared—their patience was almost exhausted. At last a man in a large coachman's coat mixed with the crowd enquiring what they were waiting for,—told them he was sorry they should be disappointed—would try if he could preach; but perhaps they would kill him? They applauded him—assured him of protection—and he began—It was Rowland Hill himself! And it is believed that many at that time were brought to the knowledge of the truth.

THE HOLY SPIRIT.

Amidst the darkness and gloom of this moral wilderness, how cheering is the light of life; and while Satan and his emmissaries are endeavouring to undermine the foundation of the Christian's hope, and obstruct the progress of light and truth, how blessed is the assurance, that the almighty energies of the Holy Ghost can, and will renovate the ruined world, and make it the garden of the Lord. Let such then as have experienced the bright rising of the Sun of Righteousness in their hearts, and on whom the Holy Spirit has descended with his transforming power, supplicate the "Father of Lights" to extend the triumphs of his grace. For He "will be sought unto by the house of Israel to do these things for them."

THE LOVE OF CHRIST.

Nothing has so powerful a tendency, under the influences of the Holy Spirit, to warm and soften and break the hard, insensible heart of man, as a consideration of the bleeding dying love of Jesus. If any thing can rouse our sleepy affections, if any thing can melt down stubborn hearts into tenderness, if any thing can strike a spark of gratitude within our souls, it is this. This it is, that sweetly constrains the penitent believer to make a surrender of himself to that Saviour, who has bought him with a price.

CHRISTIANITY.

If Christianity were compelled to flee from the mansions of the great, the academies of Philosophers, the halls of Legislatures, or the throng of busy men, we should find her last retreat with women at the fireside; her last altar would be the female heart; her last audience would be the children gathered around the knees of a mother; her last sacrifice, the sacred prayer, escaping in silence from her lips, and heard only at the throne of God.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

79tf A. HITCHCOCK.
Utica, June 28. 33 Genesee-street.

LOOKING-GLASS FACTORY & STORE.

W. M. Gaylord,

HAS removed his establishment to a building on Genesee-street, nearly opposite the Ontario Branch Bank, and two doors above William Clarke's Lottery office; where he offers for sale a very general assortment of

LOOKING-GLASSES,

consisting of Gilt, Mantel and Pier, Mahogany pillared, Scroll, Swing, and a variety of Toilet and Statia Glasses, which he will sell at reduced prices.

He also continues to frame and glaze, Paintings, Prints, and Ladies' Needle-work. All orders for Bed and window Cornices, repairing old gilding, re-silvering Looking-Glass Plates, &c. will meet with prompt attention.

Utica, December 6, 1825. 184

Wholesale.

J. C. HASTINGS, & Co.

OFFER as usual at their store No. 34 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

GROCERIES,

among which are

20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 " Maccoboy do.
3 " Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call

Utica, Dec. 20, 1825. 79t

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.
D. PRENTICE, *Principal.*
November 28, 1825. 79tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.
Utica, 13th Sept. 1825. 79

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.
May 24, 1825. 79tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. Crittenden Baldwin, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 79t

TO RICHARD VAN DYCK, and to sucy of his children as were living, on the 2d da of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARK, *Executor.*
Dated, 22d Nov. 1825. 6m73

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

†‡† All present subscribers, who do not give notice of discontinuance by the first of December, will be considered as subscribers for the succeeding volume.

MERRELL & HASTINGS, *Publishers.*